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AN

EXPOSE OF THE CAUSES

OF

INTEMPERATE DRINKING,

AND THE

MEANS BY WHICH IT MAY BE OBVIATED.

BY

THOMAS HERTTELL,

OF NEW YORK CITY.

PUBLISHED BY ORDER OF THE
NEW YORK SOCIETY FOR THE PROMOTION OF INTERNAL IMPROVEMENT.
1819.

RE-PUBLISHED BY
ORDER OF THE WILL OF MRS. BARBARA AMELIA HERTTELL.
1867.

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C

Miss Lillian Freeman Clarke,
Oct. 14, 1897.

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TO

CHARLES G. HAINES, Esq.,

Corresponding Secretary of the New York Society for the Promotion of Internal Improvement.

Sir:—

Should the Society concur with me in the position, that intemperate drinking is inimical to agricultural and mechanical, as well as moral improvement; and think the contents of the accompanying pages calculated, in any degree, to remove that obstacle to the accomplishment of their laudable views, they are at liberty to make such use of them as they may deem most likely to produce the desired effect.

I have the honor to be, Sir,

Yours respectfully,

THOMAS HERTTELL.

New York, Nov. 1, 1819.

EXPOSE

OF THE

CAUSES OF INTEMPERATE DRINKING.

PROBABLY no single cause tends so much to the debasement and demoralization of the human family, as the intemperate use of ARDENT DRINK. "This most prolific source of mischief and misery, (says an able paper, *) drags in its train almost every species of suffering which afflicts the poor. In relation to poverty and vice, it may be emphatically styled the *cause of causes.*" Next to intemperate *eating,*† more mortal bodily disorders are derived from intemperate drinking, than from any other source. War, plague, pestilence and famine, combined, perhaps cannot number more victims, than fall by the use of this all-devouring *liquid fire.* No one vice is destructive of so many virtues—and, I will venture to say, that it is the *only* vice, the extreme of which destroys in its votaries, every vestige of all the virtues which they might otherwise have possessed. "Viewing," says the paper above alluded to, "the enormous devastation of this evil on the minds and morals of the people, we cannot but regard it as the crying and increasing sin of the nation." True it is, and it is truly mortifying that candor demands the acknowledgment, that our country is distinguished among the nations most addicted to intemperate drinking, and that this abominable vice is imputed to us as part of our national character. It has prevailed,

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* The first Report of the Committee of the "New York Society for the prevention of Pauperism."

† Though it is an unsettled question among physicians, many are of opinion, that owing to the *refinement* in the art of compound cookery, by which the taste and appetite are provoked to excess, more people die of disorders occasioned by *immoderate eating*, than by *immoderate* drinking.

and is prevailing to an alarming extent, and should its progress continue unrestrained, its inevitable issue must be, a miserable and wretched population: incapable of preserving their political liberties, and unworthy the blessings of a free government.

Amid the regrets, however, that a contemplation of so much existing and threatened mischief is calculated to excite, it is no trifling cause of felicitation to know, that this MAMMOTH of EVILS is beginning to attract the public attention, and the means of obviating its present and averting its future consequences, becoming a matter of much public solicitude. Its existence is now generally acknowledged, its progress marked, and its effects deplored. It is traced to the Grog-shop, where many of its most degrading *effects* are discovered, and *mis*taken for *causes*, and the remedy attempted to be applied. So general is the impression, that the taverns and retail groceries are the primary or principal causes of the evil, that almost every legislative or other public measure, intended to restrain it, has been predicated on that supposition, and their operation directed against those establishments as the *cause* of the mischief. Indeed we seldom hear a discourse or conversation, public or private, on the subject of intemperate drinking, wherein these places are not deprecated as the source of the vice, and its extent limited to the class of people who drink there.

It is true, that the practice of tippling is pursued, and many of its most degrading *effects* are witnessed at grog-shops;—and although they may, in many instances, induce the *commencement* of the use of ardent drink, the greater evil of them arises from the facility which they afford to the gratification of the *acquired habit*, and the interest which prompts the landlords to devise a variety of expedients which are too successfully practised to lure company, and induce them to drink.

I mean not to cast an indiscriminate censure on taverns. They were originally intended for the entertainment of travellers and sojourners; and many of them are now established with honorable views, and managed in a manner highly creditable to their conductors, and useful to the public. The number, however, exceeds public requirement, and seems to be limited only by the number of persons desirous to keep them. The greatest portion of the tavern licenses are now o' tained

for the almost exclusive purpose of selling drams; and their utility bears no proportion to their mischievous influence on the community.

Though I am not disposed to become the advocate of grog-shops, or to avert from them any portion of merited animadversion—or inclined to become the apologist of those who, under color of keeping a tavern, follow the business of dram-selling; I am not willing that these places should be considered either as the *primary* or *principal cause* of the evil under review. The current opinion that such is the case, is incorrect, as I shall endeavor to show. And I am induced to do this, from the conviction that the mistake is calculated to stop investigation short of the true source, and thus prevent the remedies from reaching the fountain-head of the evil. It happens in this, as in too many other instances, that the little sinners become the subjects of censure, while those whose crimes differ from them only in magnitude, are overlooked, or treated with complaisance. Is it *wrong* to sell liquor by the *glass*, to those who drink it—and is it *not wrong* to *sell it by the hogs-head* for the purpose of its being so disposed of? Are both these culpable, and shall those who import and sell it by the cargo escape obloquy? And does the distiller differ from all those, in any other respect, than that he makes while they sell the poison for the purpose of its being drank? It is not my intention to censure the latter any more than the former class of dealers in ardent drink; and justice forbids that blame should attach exclusively to either. They are all *particeps criminis*, inasmuch as they all contribute facilities to the practice of intemperate drinking, and thus aid the continuance and increase of the evil. But its most prolific sources are not to be found among those classes of our fellow-citizens, considered in their *business character*. They only conform to the *customs* and *habits* of the community in which they live. They find their neighbors in the practice of using ardent drink, and profit by their folly. No one would be so weak as to invest his money in ardent liquor with the expectation of learning people to drink. It is the already acquired habit, which constitutes the basis of his calculations of profit. So far, therefore from grog-shops being the *primary* or *principal cause* of intemperate habits, the reverse of the position approaches nearer the truth. The habit of *intemperance is the cause of grog-shops.*

As the vice under consideration did not originate at those places, it is not limited to the class of people who drink there. The customers of coffee-houses, hotels, and other taverns, and the side-boards and wine-cellars of private houses, prove the truth of this position. The landlords of those establishments would take it in dudgeon, to be told that their customers were of the lowest grade of society; and the proprietors of well-stored side-boards and wine-cellars, would be highly offended at the imputation of drinking, or learning to drink, at grog-shops. If the practice of tippling was confined to the lower order of society, it could not with any propriety be regarded as a national sin. The character and habits of that class of the community can never alone constitute national character. Admitting, therefore, that intemperate drinking is justly attributed to us as a feature of our national character, it follows irrefutably, that the *causes* which produce that *effect* are not confined to the purlieus of bar or tap-rooms. The upper classes of society never follow the examples of the lower; but the latter do, as far as they are able, imitate the customs of the former. Had the habit of intemperance originated in the lower class, it would not, in all probability, have extended beyond it. As its prevalence is so general as to become a reproach to the nation, the inference is conclusive, that it is the progeny of higher parentage than grog-shops. Although these places occasion much of the vice complained of, and the larger dealers in ardent drink, by contributing facilities to its practice, influence its increase and duration; *there are other causes* which constitute the *radical sources of the evil*, to which no attention seems to have been paid—no remedy attempted to be applied—and of which grog-shops and all their attendant train of vice and immorality, are but a part of the *effects*. It becomes proper here to state, what I am confident I shall be enabled to prove, that *the intemperate use of ardent liquor, originates in the fashions, habits, customs, and examples, of what are called the upper or wealthy classes of the community.*

Who is there so ignorant of the customs of our country, as not to know that intoxicating liquors are universally used as a daily table drink, and that the exceptions to this remark, are not sufficient to impair its truth as a general observation? The total absence of wines, and other inebriating liquors, on those occasions, so rarely happens, that when such an instance oc-

curs, it is sure to become the subject of ill-natured remark, and is usually attributed to meanness and parsimony. Such being the practice, the parents of a family must, of necessity, adopt one of the two following measures:—The children must be permitted to partake of the common table beverage, or they must not. In the first case they are reared from their childhood to the *habitual use of ardent drink.* If the other course is pursued, and the use of the liquor interdicted to the children, while the parents daily drink it in their presence, he is very little acquainted with human nature, who does not know, that the value of the articles is thereby arbitrarily enhanced —the disposition to enjoy it increased,—and, that as soon as the restraints of the parents are removed, and an opportunity presents, the forbidden fruit will be tasted, with as much avidity as if both conscience and justice demanded satisfaction for lost time and pleasures. Under such circumstances, how vain is it to hope that children will not acquire the habit of intemperance—and how weak is it to wonder at their becoming drunkards! Parents can hardly be said to have arrived to years of discretion, who shall expect that their admonitions against intemperance will be heeded, while their daily example is counteracting their influence. How ridiculous it is for them, while drinking wine and brandy in the presence of their children, to attempt to persuade them, that it is not good for them! Should it happen, that in a family of half a dozen sons, there should be a sober man, the merit is his, and not his parents'; nor are they to be pitied, except for their folly, should they all be drunkards; and such is frequently the result. Thus, almost every family becomes a school for intemperance, and a nursery of customers for taverns and grog-shops.

Again:—Inebriating liquors have become the medium *universally adopted by society for manifesting friendship and good will, one to another.* It need only to be mentioned to be admitted, that it is the common practice, when friends or even strangers visit each other, they have scarcely time after being seated, to make the usual inquiries about health, and the common place remarks on the weather, before they are invited to drink intoxicating liquors. The welcome is deemed kind and sincere, in proportion to the frequency, and earnestness of the import nities to drink—liberal in proportion to the variety of

the liquors; and their richness and profusion add to the other temptations to drink. Not to offer them would be deemed unfriendly, mean, or unmannerly. Not to accept them, would be attributed to ill-nature, or a want of politeness. Hence, the visitor drinks to reciprocate good will for the proffered kindness, or in self-defence against the imputation of ill-breeding. And the visited, takes a glass for the company's sake, as it is called; and to evince his satisfaction on seeing his hospitality accepted *in the spirit* in which it is offered. In this way do the laws of *fashion* and *custom constrain people to drink*, who otherwise would have no inclination, or who have acquired that inclination, from the frequent if not daily occasions which occur, for tendering and reciprocating through the customary channel, sentiments of hospitality and good will to their associates, friends, and strangers. *Thus is the vice of intemperate drinking engrafted on the virtue of hospitality;* and so long as that virtue is cherished, and ardent liquors continued to be tendered as evidence of its existence, so long will the use of that article as a drink continue, and the vice of intemperance grow out of it. *This unnatural blending of virtue and vice, together with the practice of using inebriating drink as a table beverage, are the radical sources of that intemperance which is said to be "the crying and increasing sin of the nation."* It is at the family table the first rudiments of intemperance are taught; the first examples set, and the first essays at tippling attempted. The practice is continued by the frequent display of hospitality and politeness, through the medium of ardent drink. The *acquired habit* shows itself on holidays, at dining and other parties, and on all convivial occasions—is pursued at taverns, and at last descends to and terminates its career at grog-shops. Look at the catalogue of family misfortunes, and few will be found to have escaped the direful disease of intemperance; few which have not had their happiness and prosperity blighted by the extreme of that vice, in some one or more of their members. The evil is as widely spread in the upper as in the lower classes of society; and although its most debasing extreme is not so frequently witnessed in the former as in the latter, still, if the demerits of vice are to be graduated by its injurious consequences, intemperance in the wealthy is far more reprehensible than in the poorer class. The *customs of the rich constitute the laws of*

fashion, and none are more implicitly observed. Their power seems often paramount to the laws of morality. Had the habit of using ardent drink originated with, it would, as I have before remarked, have been limited to the lower class; because the rich do not imitate the practices of the poor, and therefore cannot be contaminated with their vices; whereas the latter do, to the extent of their means, follow the fashions of the former, and hence are vitiated by their evil examples.

"The disposition," says a celebrated author, "to admire the *rich* and *powerful*, and to despise, at least neglect, persons of poor and mean condition, *is the almost universal cause of the corruption of our moral sentiments.* The *vices* and *follies* of the *powerful* and *rich*, seem less despised than the *poverty* and *weakness* of the *innocent.*" And he might in truth have added, that the *vices* of the *poor*, *even where they result from the examples of the rich*, are held in contempt, while the same vices in the *wealthy* are tolerated, *excused*, or *pass unnoticed* in the disguise of a milder name.

The examples of the rich give a currency to vice, which, under the imposing influence of *fashion*, passes through every grade of society, uncensured and unrestrained, until stripped naked of the influence of *wealth* and *education*, it exhibits itself in the lower class; where recognized by its native deformity, it takes its true name and character, and receives that merited animadversion which, unfortunately for the cause of morality, it escapes in the higher walks of life. If the lower class welcome their friends by *treating them*, as it is called, with *rum*, they only *imitate* the *example* of the higher, who manifest the same *good will* through the agency of *wine* or *cordial.* This act of the one, is justly stigmatized with the epithet of *tippling;* while that of the other is unjustly honored with the title of *hospitality.* Though the frequent repetition of this *kindness* oftener produces drunkenness in the lower than in the upper class, it unfortunately happens that too many shameful parallels are witnessed at the public and private dining parties, and other festive revels of the *rich.*— The victim of hospitality in the first case, is correctly called a drunkard; while, in tender strains of pity and regret, it is said of the other, he is overcome, or overtaken; or else the disgraceful occurrence is lightly laughed off as "a very good joke!"

It is doubtless true, that poverty—want of education—frequent examples of crimes—and comparatively the few sources of amusement among the lower grades of the community—not only facilitate the progress of intemperance, but are calculated to produce the lowest state of debasement to which that vice is wont to consign its miserable votaries. Yet the almost universal use of ardent drink is sufficient authority for the assertion, that the number of the intemperate of the two classes cannot essentially vary. Although there are more who get drunk in the lower than in the upper class, there are as many who drink too much in the latter as in the former; and the consequences of this dreadful human hydrophobia are in many respects the same in both. If the lower classes exhibit in their personal appearance conclusive indications of extreme intemperance, though not outnumbered, they probably are equalled, by the crimson-faced wine-bibbers of the other.—And if we except those paupers in humble life, who become so from sheer misfortune, and also those who, by means of intemperance, fall from the upper to the lower class, and could enumerate those who without money or fair means move in the upper circles, under the respective appellations of Dandies, Bloods, Bucks, High Blades, and Gentlemen of honor, we should probably find that the paupers in high life, occasioned by intemperance, connected with idleness and dissipation, would at least bear a comparison in point of number with those of the other class. True, they are not maintained in the same manner. Some live, by sponging, on their friends and relatives; others are clothed by the tailors, fed and provided with liquor by the tavern or boarding-house keepers, and furnished wish stylish equipages by the livery-men—who are all paid, if paid at all, out of the additional ten per cent. on the bills of their solvent customers. The most essential difference between the paupers of low and those of high life, is, that the former live by voluntary, and the latter by forced, contributions. The one subsists by favor and the other by frauds on the public.

Having developed the radical sources of the habit of intemperate drinking, it becomes proper that I should now consider the means best calculated to correct the evil. Before, however, I undertake this, it may not be amiss to state what I think need not be attempted for that purpose. It is a great error in

legislation to tax vice and immorality—because the effect of such a tax is rather to increase than diminish the subject of taxation. It is true that the imposing of such a tax is generally popular, under the honest but mistaken opinion that to burthen vice and immorality with heavy taxes tends to discourage them; whereas, by a little reflection, it will be seen that the moment a revenue is raised from them, government becomes interested in their continuance and increase. The policy of government is but the aggregate of the individual policy of those who administer it. Hence, governments, like individuals, are seldom found voluntarily to impair their own resources, or obstruct the channels through which they derive their income. On the contrary, they are strongly inclined to nurse and cherish their treasury; and the powerful influence of interest acting on human weakness and cupidity, operates to prevent a too scrupulous investigation, should the means not exactly correspond with the strictest rules of morality or sound policy. It is for this reason it sometimes, and indeed too often, happens, that when the subject of taxation is found to militate against the cause of morality, or the best interests of the community, every attempt to do it away is opposed—and every argument urged in favor of reform is met by the treasury logic, "It won't do—it will injure the revenue." The proprietors of domestic manufactories have felt the truth of this remark; and our mercantile men can quote the failure of their attempts to restrain auction sales, as a case in point. So true is it that my opinion on the subject under immediate consideration is not singular, that I have heard the owners of our domestic manufacturing establishments express a wish "that Government would collect the revenue through the medium of American instead of foreign goods. The duty would amount to no more to the consumer, nor the revenue less to the Government. They would then not see us sinking into ruin without some efficient exertions to save us, lest by our fall the revenue would be injured." True, in that case, interest would unite with patriotism to sustain our manufactories; and the rival industry of foreign nations would not, as now, be a source of idleness, pauperism, and crime in our country. Can any one believe that a tax imposed on houses of lewdness would operate to discourage them, and lessen their number? The language of such a measure would be this:—"The evil

is admitted to exist, but shall be tolerated on condition of paying a tax to Government, as the price of forgiveness and absolution." Thus, by permitting, tolerating, and forgiving the sin of keeping such houses, they would be legalized, and their number and consequences increase rather than diminish. Such are at all times the lamentable effects of taxing, instead of interdicting, vice and immorality—and the impolicy of taxing tavern licenses is not different. The influence they gain in society, by becoming useful in point of pecuniary profit to the authority by which they are created, serves to increase their number, and is in no wise calculated to mend the morals or improve the piety of the public. The introduction of intoxicating liquors into our country, so far from being deemed by the Government a misfortune, the increased revenue arising from their importation has been exultingly quoted as evidence of the great commercial prosperity of the nation! So thoughtless and inconsistent are men, otherwise distinguished for their wisdom, that, as moralists and philanthropists, they will deplore the increase of intemperate drinking as a public calamity, and in the next breath rejoice, as patriots, at the increase of the means of intemperance, as evidence of increasing national felicity!

Although the curtailing the number of taverns (I mean those which are, properly speaking, grog-shops) would be productive of salutary results, inasmuch as it would tend to diminish the facilities to the practice of intemperance, yet it would be a measure but of limited and partial operation.—Though it might in a degree lessen the practice, it would not destroy the habit of intemperance. I should fear its most obvious effect would be to increase the customers of those retained, and thus make the business more desirable by making it more profitable. The interdiction of the whole number of taverns of the description alluded to would probably fall short of the attainment of the desired object—one of its most prominent consequences would be, to induce the intemperate to seek out other sources for the indulgence of their predominant propensity. The grocery stores (strictly so-called) would thence experience an accession of custom. While the general practice of using ardent spirits continues, excessive drinking will flow from it—that vice, like love and revenge, will surmount almost every interposing obstacle to its gratification. Should

there remain a solitary place where liquor can be procured the sin of intemperance will continue to be committed, and its associate vices and immorality entailed on society. And I may add, that while the cause exists, and grog-shops continue to be licensed, the futility of the hope to regulate them is proved by the failure of every attempt heretofore made for that purpose; for we must acknowledge that those attempts have been abortive, when it is known that besides excessive tippling, various species of gambling are carried on in many of them, with as little disguise as if the law enjoined their practice.

If a physician undertakes to cure a disorder, it is not only necessary that he should know the complaint, but he should be acquainted with the causes which produce it, before he can, with any certainty of success, apply a remedy. If he mistakes the disorder, or its causes, it would be but accidental should his prescription be correct; and a wrong one is seldom, if ever, harmless. Though it may not of itself directly increase the complaint, it is followed by the mischief of drawing the attention from the true applications, and the malady is suffered, uninterruptedly, to progress in its natural course to its fatal consequences. Besides, repeated ill-directed and unsuccessful attempts to cure a disorder, often lead to the erroneous conclusion that it is irremediable; the further effort hopelessly abandoned, and the mischief permitted to survive. In short, I very much doubt, or rather I do not believe, that the radical causes of intemperate drinking have ever been recognized by any measures which have been adopted to correct it—for, in opposition to all that has been done, the evil and its consequences have not only continued, but have increased. Hence it follows that the means adopted for remedy have never been directed to, or reached the source of, the mischief.

I do not mean to deny that legislative enactments, literary and religious institutions, may, as auxiliary means, be productive of essential benefit. But I do no less conscientiously than confidently assert, that their influence in checking or destroying the vice of intemperance has neither been obvious nor useful. Notwithstanding the numerous legislative acts intended for that purpose, and the unexampled increase of churches, schools, and religious societies, the vice under consideration, so far from sustaining any visible check, has become "the crying and increasing sin of the nation." The reason of this is

plain. Their operations have been directed against the effects rather than the original causes of the evil; and so long as this shall be the case, a different result cannot reasonably be expected.

Admonition, though good in itself, is generally unavailing when unaccompanied by example; and perhaps in no case is it more so than in that of which we are speaking. Besides, who will undertake the task? Should a body of respectable wholesale grocers be deputed to go to the retailers, and tell them that "the box of Pandora is realized in the kegs of liquor which stand on their counters," and endeavor to prevail on them to sell no more, would they not very pertinently be asked, how much health and morality are contained in the pipes and puncheons which encumber their stores? Should a body of importers of ardent liquors proceed on the same errand, would they not be told, that if it is wrong to sell a little, it cannot be right to sell a great deal of the causes of vice and immorality? The distillers would succeed no better.—They would probably be hailed as the elder brothers of the craft. Should all these be succeeded by a body of gentlemen of other vocations, or of no vocation at all, the wine they drink would illy qualify them to deliver a lecture against the intemperate use of ardent liquor. And, without intending anything irreverent or disrespectful, should the Reverend the Clergy undertake the pious work of reformation, and begin their ministration among the dram-sellers and their customers, telling the former that "the kegs on their counters contain the causes of vice and immorality—that in the liquor they sell they 'deal damnation' to their customers," and admonish the latter not to buy, for in drinking these causes of vice and immorality they drink perdition to their own souls, would they not rather rudely be told, to set their own houses in order before they scrutinize the condition of their neighbors — that there are in their congregations some who make, many who import, more who sell, and but few who do not drink ardent spirits, and too many who drink too much? Would it not be said to them, as with equal or more propriety it might to all the others, dismantle your sideboards — keep no spirituous liquors but for medical purposes—discard their use as a table beverage—cease to mingle them with your acts of hospitality and politeness, and forbear to offer or accept them as evidence

of love and good-will, and then we will hear thee again in this matter? In the meantime we shall remain Infidels to the doctrine by which those are anathematized who buy or sell intoxicating liquor by the small quantity, while those who buy or sell by the large escape reprehension. And we shall continue blind to the justice of that judgment which condemns those who sell ardent drink, and acquits from censure those who have wine at their daily feasts, and give away inebriating liquors *gratis*, in the name of hospitality.

Yes, the custom of using ardent liquors as a table drink, and the practice of mingling them as an ingredient in our ceremonies of hospitality and politeness must be exploded before we can reasonably expect to exterminate the mischief by the application of any or every other means; and this, if it shall ever be accomplished, must be the result of a steady, uninterrupted work of time and example. The malady is chronic. It is not the offspring of a day, a year, or a generation. It is the growth of successive ages, and has hence become a kind of second nature. Without, therefore, a change in those customs it is impossible to eradicate the complaint. While examples of using those drinks in the manner mentioned, shall continue to be set by the influential, and the ascendant power of pride, folly, and fashion shall cause those examples to be followed, or imitated, by every class of the community, it requires not prophetic inspiration correctly to predict that the habit of intemperate drinking will continue, and that all the plagues of Pandora, which constitute its retinue, will inevitably be entailed on society.

But, it will be asked, "How is this to be prevented? Who will feel the disposition or dare to take the lead in the work of reformation? It is everybody's business, and, like everything else that is everybody's concern, is neglected by everybody." For the honor of the human species—nay, for the glory of their Maker—let it not be considered that the hope of reformation is fallacious. We are not without patriots—and shall the honor of their country plead in vain to abolish those customs which have become a reproach to the nation? Are there moralists among us—and will they not discontinue those examples which lead to vice and immorality? Are there philanthropists, and will they persist in practices which conduce to the degradation and misery of their fellow-men? Are

there not fathers, who would give their whole estate to reclaim a prodigal son, and will they not yield the distempered pleasures of the bottle to prevent his becoming so?

What parental felicity can exceed that arising from the contemplation of a worthy and prosperous progeny? What (but the self-condemning reflection that parental examples have been the cause) can increase the misery occasioned by profligate and degenerate offspring? Is the one event to be desired, and the other averted? Parental example and admonition must concur in teaching to sons lessons of sobriety, industry, and frugality, as the basis of earthly prosperity and happiness. The softer sex, whose pride and pleasure is to please, strive to recommend themselves by the possession and display of those qualities they see estimated by the other sex. The conjugal union of the young will thence be succeeded by all, or many, of those blessings which constitute the earthly paradise of their aged parents. If this is not of itself a sufficient inducement to pursue the means which lead to such happy results, look at the reverse of the picture.

Thirty years of European wars, have caused a superabundant influx of wealth to our country, which, by offering the means, has, in addition to other causes, facilitated the progress of intemperance and dissipation, and induced a belief in many, that our late commercial prosperity has been at least balanced, by the consequent deterioration of the morals of the community. Those superfluous means operating on human pride and weakness, have elicited a rivalship in the display of wealth, by splendid extravagance. The ambition of parents to make gentlemen and ladies of their sons and daughters, is unfortunately too often connected with the error of supposing that stylish living — expensive dress — idleness, and ignorance of any useful occupation, constitute those characters. The prevailing disposition to admire the upper circles, and follow their examples, cause their follies to be imitated by many, who, wanting the means of meeting the expense, are often distressed, and sometimes ruined by their vain attempts to equal, in splendor, their wealthy neighbors. Under these circumstances, we ought not to be surprised that so many young men of the present day, are prodigal and profligate—and the young women are engaged in little other study than that of the fashions, and employed in little other business than that of the toilet. When

connected in matrimony, should their affections survive the honey-moon, their prospects of domestic felicity are seldom promising. The one is found incompetent to the maintenance, and the other to the management of the domestic concerns of a family. Waste is soon succeeded by want, and poverty claims her paupers for the alms-house, or returns them with an accession of numbers, to their afflicted friends, unqualified to earn their own living, and prepared by their idleness and extravagance, and (not unfrequently) intemperance, to impoverish their parents, and bring "their gray hairs with sorrow to the grave." This is no sketch of fancy. Instances of its reality are so frequent, that probably few will read this, who cannot refer to one or more cases in confirmation of its truth. And yet, is it possible that it can have no influence to induce parents to mend their own manners, in order to preserve or improve the morals of their children?

Cast an inquiring eye into the upper circles of society, and we shall find that the greatest number of the wealthy men of the present day, have by means of sobriety, industry and frugality, emerged from humble life to their present state of affluence; while too many of their cotemporaries, who are the desendants of the preceding generation of opulent families, are seen moving in the style of poor gentlemen, or have sunk, or are sinking, to the level of degraded votaries of intemperance, and altogether exhibiting but the wreck of wealth, reputation and happiness, the consequences of an erroneous education. Parents seem not to read, in the fate of these, that of their own offspring, whose education is the same, or differs only in proportion as the present is more dissipated than the preceding generation. How absurd, to expect to secure to children, health and happiness, by a course of education the reverse of that which produced those blessings to their parents, and raised them to wealth and influence in society! How unphilosophical to argue, that like causes will not be succeeded by similar effects! Judging by their conduct, however, it would seem as if parents were equally regardless of causes and consequences! But, should the appeal to the patriot, the moralist, the philanthropist, and to parents, be disregarded, a hope of reformation in the manners and customs of our country, may still survive. There is remaining a powerful mean, from which much may be reasonably expected. It will not be an-

ticipated, that an appeal to the influence of the Church, will be made in vain. Among those who profess religion, and believe what they profess, we may certainly calculate, that there are many who will dare to prove the sincerity of their professions by their works. While religion condemns immorality, it cannot approve those customs which lead to it. If intemperate drinking is immoral and irreligious, it can be neither moral nor religious to set or continue examples, or follow customs or practices, which cause that "crying and increasing sin." Having established the position, that the custom of using inebriating liquor as a table drink, and the fashionable practice of offering and accepting it as evidence of hospitality and friendship, are the primary causes of the habit of intemperate drinking, and its numerous offspring of evils; it will not, I hope, be deemed presumptuous, should I respectfully suggest to the Reverend the Clergy, the propriety of denouncing those incipient, as well as the more advanced stages of intemperance, as incompatible with religious professions, and appeal to the truly pious of their respective flocks to be aiding and assisting in the holy cause of reformation. How can they escape the imputation of thoughtlessness and inconsistency, who, professing religion, shall be found travelling the first stage on the road to intemperate drinking? A mere mouthful of professions, and a pew in a Church, will not secure to their possessors, a character for piety, while they neglect to alter their course. The observance of the forms, and the performance of the ceremonies of worship, are not all of religion that is required of its votaries. Nor in addition to these, will the giving of alms to the poor, or gifts to the Church, counterbalance the demerits of setting or following examples, which conduce to intemperance, and occasion more paupers than all their charities are able to relieve. Presume not that the proposed reformation is impracticable, or that the remote prospect of success is an adequate excuse for not attempting the work. On the contrary, its accomplishment is certain, if the work shall be recommended at the right place, and carried on with persevering zeal and sincerity. The vice under consideration, grew out of the customs of the upper circles of society, and it is there reformation must begin, or, most assuredly, time and intemperance will simultaneously progress, until the freest people on earth shall become the most degraded.

It will not, I trust, be presuming too much to say, that the influence of the pious Pastors of the Church will finally prevail, so far as to induce some of the community belonging to their respective congregations, to set the desired example of exploding the use of ardent liquors in every way except that for which they are only proper, and were originally intended, medical purposes—and then the work will begin. The example of these will be followed by others, who, in their turn, will draw with them all to whom their influence may extend—and thus the work will progress, till the example of the influential shall effect a change in the customs of the upper circles of society; which, taking the name of fashion, will be followed by every other class, till the vice of intemperate drinking shall be exploded, or limited to the profligate of the upper, and the abandoned of the lower, orders of the community.

What! it may be asked by the reader, are we required to relinquish the use of wine and ardent spirits, in order to prevent their abuse by others? Shall we deny ourselves the reasonable enjoyment of them, because others become intemperate? Are we to be interdicted the moderate use of them, because others drink to excess and get drunk? As well say the querists, might it be expected that we should extract our tongues, because others back-bite their neighbors!

In the first place, permit me to remark, that I have not uttered a word against the moderate or reasonable use of ardent liquors. But before we go farther, it may be proper to analyze the terms, moderation and intemperance, as they relate to the use of inebriating drink. There can be no objection to its reasonable necessity and moderate use. But I do contend, that the use of it by any person in a full state of health, is at all times unnecessary. The effect of strong drink, is to excite the animal spirits to a preternatural action. When taken by a person in full health, it raises the animal spirits above the healthy standard. This is unnecessary; and inasmuch as it creates a deviation from a state of real health, it produces disease, and hence its use is immoderate, intemperate. The indirect debility which succeeds the exhausted stimulant, is another and a worse state of disorder, which goes to confirm the truth, that the first draught of ardent drink taken by those in full health, is unnecessary, unreasonable, and excessive.—Nor is this all: this indirect debility prompts a repetition of

the draught, and now the practice of drinking has commenced. The animal spirits having sunk as far below as they have been raised above the healthy standard, an increased quantity is required to raise them as high as before. Thus the habit of intemperance progresses. The spirits, now ebbing lower than before, demand increased support; the yielding to which demand, confirms the habit of intemperance. But it unfortunately happens, that the term moderate, when applied to intoxicating drink, by those who use it, is as unmeaning as the word enough, in the mouth of a miser, when speaking of his money. Each drinks according to his taste and strength of habit, and calls it moderate. Thus every grade of drinking, from the single glass of the novice, to the full bottle of the initiated, is termed moderate. And every degree of excitement, from moderately merry to moderately drunk, is honored with the same name. The real truth is, it is a poor apology for a bad practice; and a moderate degree of reflection would lead those not slaves to the habit, to view it in that light.

It is not often, that those who are in the daily practice of using strong drink, are aware of the influence the habit may have acquired; but let them attempt to abstain from its use two or three days, and they will generally find it more deeply rooted than they may have imagined; and many who may deem themselves moderate drinkers, because they don't get drunk, will find their habit of intemperance irrevocably confirmed.

But what will it not be said, should I take the ground that this moderate drinking, as it is called, is attended with no less evil consequences to society, than drunkenness itself? No person becomes immediately a drunkard; nor ever became so, but through the means of moderate drinking. He begins to use ardent spirits moderately, which, to a thoughtless, unreflecting mind, presents little in itself disgusting. The examples being numerous, and easily followed, are readily embraced, and thus this moderate drinking, is calculated to beguile the thoughtless into the habit of intemperance. But give to a person who has never drank any ardent spirits, enough to make him drunk, on the first, and every succeeding repetition of the draught, and he will loathe the sight of liquor, and fly the cause of such extreme indisposition. This has happened in a thousand instances to children, who could never afterwards be reconciled to the use of strong drink

Again—Exhibit to a person who has never witnessed the effects of ardent drink, no examples of intemperance but those of drunkenness; and let him be told and believe, that on drinking a single glass of wine or brandy, he would become as degraded as the disgusting spectacle before him, and he would shrink with horror, as from death, and refuse the "poisoned chalice." But if he is taught to believe, that he may drink moderately, without the hazard of his becoming a drunkard, he is easily persuaded to make the trial, and is as certainly allured into the practice of drinking.

I have the authority of distinguished physicians for remarking, that next to intemperate eating, intemperate drinking engenders more bodily diseases, than any other single cause; that more die of disorders occasioned by drinking, before they become drunkards, than live to extend their intemperance to that extreme; that the constant exercise of the laboring class procrastinates, while the want of exercise tends to facilitate the fatal effects of intemperance in the other class of society—and hence it is, that the moderate drinking, as it is modestly termed, of the latter, destroys at least as many as the drunkenness of the former, and in that ratio is as injurious to the community. The reason these facts are not subjects of general observation, is, that when people who are not reputed drunkards die of complaints brought on by drinking, their death is imputed to the disorder, while *that* escapes being attributed to its true cause—whereas, reputed drunkards stand little or no chance of dying by any other means; for be they drowned by accident, or hanged for murder, their end is generally, and perhaps too often, correctly ascribed to intemperate drinking.

While writing, a friend relates to me an occurrence which he witnessed, and which is not inapplicable to our present subject. A proprietor of a manufacturing establishment, observing one of his journeymen preparing to take a drunken frolic, warmly remonstrated against his indulging in that degrading conduct. "Why," said the journeyman, "I don't drink as much as you do; true, I now and then get drunk, but am for the most time sober—while you, who can afford to have the means always at hand, are drinking daily, and often each day, and in the aggregate use more ardent drink than I do." In which remarks, a little reflection convinced the gentleman

there was too much truth. Thus it is, that those who drink the least, and get drunk, are correctly called drunkards, while those who drink most pass for moderate drinkers, only because they do not get drunk.

This anecdote reminded me of one I heard related a few years since:—"While attending a reference at a tavern," said Mr. B., who told the story, "I heard a gentlemanly looking man call, 'Landlord, let's have a small glass.' It struck me to be a very reasonable request, and he who made it not only a modest man, but a moderate drinker. 'Landlord, a small glass, if you please,' was soon repeated by the same voice—yet it was but a small glass, and that could not be much. The modest request for the moderate quantity was reiterated, until the tenth was ascertained to be one too many—for it was by that unfortunate glass the gentleman lost his character as a moderate drinker." And so it generally is; the victim begins moderately—progresses moderately—and even in spite of red eyes and nose, blotched and bloated face, swelled ankles, tender feet, hoarse voice, and trembling limbs, (which are estimated as indications of good living,) he maintains his character for temperance; and it is only when he gets undeniably drunk that he is acknowledged to be the worse for liquor!

It is really wonderful to witnes show fertile is the love of ardent liquor in excuses and pretences for its gratification. It is drank at one time because the weather is warm—at another because it is cold. It is drank with enemies "to reconcile them"—with friends, "because they don't meet every day"—on all festive, anniversary, and other holidays, "because they only come once a year." And if at any or on all those times, the bounds of moderation are exceeded, it is allowed to be excusable, "because those are all extraordinary occasions!" Real or pretended disorders are also often plead as an apology for drinking ardent liquor; and instances are not rare where, though it may have been regularly prescribed for medical purposes, and may have cured the disorder, it has finally killed the patient. It is doubtless for this reason that distinguished gentlemen of the faculty have admitted that the internal use of ardent liquor, even in cases in which it is indicated as a medical remedy, is often productive of far more hurt than good.

The most common pretence, however, is, that the water is

bad, and requires a little spirits to qualify it, and hence it is infused with a poison of a more deleterious quality than any it naturally possessed. This qualifying of the water has been the means of disqualifying many a valuable man, for nearly every purpose, except to bring disgrace, ruin, and misery on himself, his family, and connections.

I mean not to deny that a small quantity of ardent liquor may, as other medicine, be taken, perhaps with impunity, and possibly with benefit, during or immediately succeeding excessive fatigue or exposure. But I am supported by an abundance of facts, when I assert that those not accustomed to its use (allowing other circumstances to be equal) will bear fatigue, heat, and cold, better than those who are. Confirmed habit, however, may, and unfortunately does, make the use of strong drink necessary, even to the tolerable performance of the ordinary duties connected with the daily vocations of those long accustomed to its stimulating influence.

I shall close this part of my subject by remarking, that because habitual drunkenness is the lowest ebb of human debasement, and (what is usually called) moderate drinking the down-hill road—nay, the only certain and direct course which leads to it—because the habit of drinking is usually progressive; and those who commence it, like gravitating bodies, go faster and faster till they sink to the level of drunkards, unless disease and death shall interpose and avert that dire disgrace; and because, under the various names and multiform shapes of hospitality, politeness, civility, custom, fashion, good will, and good manners, it is introduced into all societies—and hence is calculated to beguile its followers into the habit of intemperance—because its modest name is used to cloak, cover and excuse every excess short of habitual drunkenness—and finally, because there is, in reality, no such thing as the moderate beyond the medical use of intoxicating drink—I feel myself perfectly assured I shall not be singular in believing this moderate drinking, considered in all its consequences, as fruitful of evils to the community as drunkenness itself. And furthermore, that the latter vice cannot be eradicated during the continuance of the former.

Trusting that there will be found virtue enough in our country to make the attempt to explode the use of ardent liquor as a table drink, and to discontinue the practice of associating it

with the virtues of friendship and hospitality, I shall proceed to notice some of the means best calculated to aid and facilitate the great work of reformation; and these consist of such as depend on legislative enactments, and such as may grow out of the voluntary exercise of the good sense of the community. In short, the simultaneous co-operation of both is so indispensable, that the former are of little or no value unconnected with the latter. In a Government like ours, the laws, in order to have their full force and effect, must be bottomed on public opinion; where that is wanting, they are either successfully opposed in their passage, soon repealed, or rendered inoperative. Such has been the fate of all, or most of, the laws passed, or attempted to be passed, with the view of limiting the number of taverns to the public requirement, and of restraining the vice of intemperate drinking; and such will be the case, unless, as I have repeatedly remarked, a revolution shall be wrought in the public mind in regard to the use of ardent liquor. This done, efficient laws for reducing the number of tavern licenses would not only be passed, but strictly enforced. Those to whose office it might appertain to execute them, would not incur animadversion merely for discharging their official duties; and those of their fellow-citizens who may deem the objects and provisions of the laws correct, would not, in case of partial opposition, remain without making a solitary movement in support of their due execution.

Great and sudden changes in public measures are not generally attended with the best results, and should be avoided, except in cases of extreme emergency. When they precede public opinion they often produce a mischievous reaction, and thus their actual becomes the reverse of their intended operation. The reduction of the number of taverns should be gradual. A portion of the excess should be dropped annually, in order to avoid any public excitement or inconvenience which might arise by depriving, at one time, a large number of people of their accustomed business, and compelling them to seek out new means of gaining a livelihood. The license should restrict its holder to sell ardent liquor only at the place designated therein. Indeed, such is now the law, yet it is undisguisedly violated, and ardent liquors are transported and retailed at any and every place where there may happen to be, on any occasion, a great assemblage of people. By this

hawking and peddling of liquor, many people are induced to drink when they would not or could not go to a tavern for that purpose, and tumult and confusion too frequently follow.

I have taken no pains to ascertain the authority by which retailers of ardent drink are permitted to fix stands and booths at the Park and other places, on days of public parade and festivity. The concentrating of so many grog-shops at times and places of the greatest collection of people, tends rather to produce tumult and confusion than to preserve good order. These places not only tempt men to indulge to excess, but boys are often seen in them following the example; and it has been remarked, that more of this youthful class are seen disguised with liquor on those days than in all the year beside. Indeed, it very rarely occurs that a boy is seen thus degraded on any other occasion. Should these travelling taverns be permitted only on condition that ardent spirits should not be carried to them, or sold, or given *gratis* there, it would remove the greatest objection which can be urged against them. The public would then be accommodated with every necessary refreshment, without jeopardizing their peace by means of intemperate drinking.

It would essentially benefit the community should the inducements to frequent taverns be lessened. This may be done in a variety of instances. It is usual in the country towns to muster the militia at or in the immediate vicinity of the taverns. This practice tends neither to improve the morality nor discipline of the men; and if they must continue, as now, to be mustered at those places, or not mustered at all, I have no hesitation in saying, that the public would sustain no material injury should the latter course be adopted—for it is certainly true, and the reason is obvious, that many of the men, at the close of their exercise on those parade days, are not so well qualified to serve their country as when they come to the rendezvous. Much of the evil of the present practice would be obviated, should military officers vested with power to muster any corps of militia in the country towns, for the ordinary purposes of exercise or inspection, be bound by law to locate the parade-ground at least a mile from any tavern or retail grocery. [In the cities it cannot be avoided; military parades in New York are conducted very differently from those in the country. It seldom happens that a militia-man in this city is

seen intoxicated while on duty.] The carrying of ardent liquor to the rendezvous, and selling it there, or giving it *gratis* to any person, especially the soldiers, should be interdicted, under proper penalties, and provision made for the due execution of the law. Other refreshments than ardent drink being as usual permitted, all the reasonable conveniences of taverns would be enjoyed, and many of those disgusting instances of riot and disturbance, occasioned by intemperate drinking, and which often convert our militia parades in the country into scenes of disorder and insubordination, rather than schools for military instruction and discipline, would be done away.*

The Legislature should prohibit Justices' Courts being held at taverns. The disgraceful scenes which are too often the consequences of trials at those places would thereby be prevented, and the cause of morality, and, not unfrequently, that of justice, essentially benefitted. The same objection lies, though perhaps not with equal force, against Sheriffs' Courts being held at those places. If the Court House is not at hand, it must be a beggarly office which would not afford the appropriating of a room for the performance of its duties in the dwelling of the incumbent, or pay for the use of a convenient place elsewhere for the purpose. The practice of holding trials at taverns, before referees appointed by order of the Court, is not exempt from serious objections. These, however, being less frequent, are not so productive of evil, and perhaps are more difficult to be obviated.

The holding of auction sales at taverns, as is frequently the case in the country, is pregnant with mischief sufficient to justify legislative interposition. Those who have witnessed

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* Some short time before this paper was in press, I was credibly informed that a Captain of Cavalry, in a neighboring county, whose company had been mustered in the vicinity of several taverns, got so drunk that he several times fell from his horse in front of his company, and was as often remounted by the assistance of bystanders. At night he undertook to return home, in company with two persons, who, as they alleged, were so fatigued by the labor of replacing him on his saddle, that they abandoned him to his fate.—The next morning he was found in the road, with his neck broke. It is highly probable, had his companions been sober, they would not have left him, or would first have conveyed him to a place of safety.

can best describe them; I only know them by description.—On those occasions, the number who go to buy, is but small, compared to those who attend from other motives. The owner of the property for sale, is seldom backward in circulating the glass freely at his own expense, because he is like to receive more than cent per cent profit from the consequent indiscretion of those who become affected with the spirit of bidding. Many are thus led on to buy unnecessarily and dear; and frequent instances occur, where people bid off more than they have means to pay for—and thence law-suits, trials at taverns, family distress, the insolvent act, and perhaps poverty and pauperism close the account. These are only the outlines of the picture, which those who have seen the original, are best qualified to fill up with neglect of domestic concerns—horse-racing and jockeying—profane swearing—drunkenness—quarrelling, and sometimes fighting, and a variety of other amusements, not unusual on such occasions.

The lamentable consequences of holding the polls of our political elections at public houses, are too generally known to require particular description. Suffice it to say, that the noise and tumult—the heated, irritating and useless discussions which frequently occur, and which go to impair the respectability of the electors, and the credit of the elective franchise, are oftener the result of the spirit of liquor than the spirit of patriotism. As far as legislative provisions can obviate the evil, it ought to be done. The expense would be small and the benefit great, should each ward in the cities, and each town in the country, build a house or room for the purpose of elections. The profit which might accrue from its use on other occasions, would in many instances, more than pay the interest on its cost. It is a little remarkable, that the sagacity which prompted the interdiction of military parades on the days of election, as dangerous to the freedom of the elective franchise, did not foresee and guard against the evils consequent on locating the election polls at public houses.

It is hoped that the good sense of the community will operate to abolish the custom of giving extravagant entertainments, on any occasion, in honor of distinguished characters. This practice, by leading many to taverns, and tempting them to indulge freely, is productive of more mischief than benefit to society. As an example, it is bad. People, in the lower

walks of life, cannot be taught, that it is wrong to get drunk in company with, and out of mere good humor to their friends, while they see too many of the upper circles retire from those feasts, not exactly sober. I humbly conceive it would be manifesting far higher respect for a great man, to compliment him with a written address, approbating his character and conduct, accompanied with a medal, a piece of plate, or other present, embellished with appropriate insignia and inscriptions. These would be lasting testimonials of character and worth. Being always visible, they would continually act as stimuli to urge others to emulate the honorable course by which they were acquired; — whereas, those public entertainments are scarcely noticed beyond the day they are puffed in the newspaper—and if they were, the honored guest could derive no great satisfaction in the reflection, that his friends had eaten and drank immoderately, in honor of his virtues. There is a strong family likeness between these dinners and those eaten ex-officio by our city corporation.

The meetings of self-created societies at taverns, cannot, perhaps, at all times, be well avoided. There doubtless are many of those institutions which are useful—but that there are many which do more hurt than good, is equally true.— They ought, indeed, to be productive of great benefit, to counterbalance the evil tendency they have, to draw their members to taverns at night. Many a good citizen has, in this way, unwarily contracted irregular habits—and many a deserving wife, and family of innocent babes, have had reason to lament the truth of this remark. It will be a great pity, if those societies cannot be prevailed on, to procure other places at which to hold their meetings. This might easily be effected, unless too strong a predilection for tavern meeting should counteract so reasonable a proposition.

The abolition of the custom of giving strong drink to the maritime class of people, will probably be considered by many as impracticable; and I am inclined to think, that should it ever be accomplished, it will be the finishing effect of the work of reformation. I may, possibly, be told by some who have bestowed on the subject, scarcely "a passing thought," that it is idle to talk about correcting the intemperate habits of sailors—that they cannot be prevailed on to forego the use of their favorite drink—and that nobody feels sufficiently inter-

ested in their welfare, to induce them to undertake or persevere in any system of measures for that purpose." These objections will not be raised by those numerous and respectable citizens, whose honorable motives, and philanthropic disposition, have caused them to associate for the purpose of building Marine Churches, and distributing Bibles and other religious books among the sea-faring portion of our fellow-men. They surely have admitted the possibility, and entertained the hope of reclaiming sailors to temperate habits, as the substratum of moral and religious improvement — otherwise, what benefit could be expected from distributing religious books among them? What good could result from building churches for their use? It will not be contended, that men can be made either moral or religious, during the continuance of intemperate habits. If Bibles and rum continue to be given to men habitually intemperate, can there be a particle of doubt, which will be most used? And when the rum is out, will the Bible be used for any other purpose than as the means of getting more? I have been informed, that the instances are not few, where religious books, which have been distributed gratis, from the best of motives, have been sold or pawned for liquor! And I think it highly probable—for, with those addicted to intemperate drinking, nothing is so desirable as ardent spirits, and no sacrifice too great for their acquisition. While grog-shops can be found, will not men of intemperate habits attend them in preference to churches — and in that case, can the latter work any change in their habits, or prevent the immorality occasioned by excessive drinking?

Let me not be misunderstood. I have no desire to prevent religious books being put into the hands of mariners; nor am I arguing to discourage the building of churches for their accommodation—but I do feel solicitious that other means should, at the same time, be pursued, to lessen or destroy the use of ardent drink among that useful, though thoughtless class of people—because, I am not convinced that any great or lasting benefit will arise from the two former, in the absence of the latter measures.

I would not be thought so visionary, as to suppose, that the present generation of sailors can be fully reclaimed—for, when once the love of ardent drink is confirmed, it requires but little less than a miracle to eradicate it. But I do believe it

within the scope of possibility to explode the custom of giving to sailors ardent liquor, and to prevent the daily use of it on ship-board. The practice of using it as a drink would thus be lessened, and the succeeding generation stand a better chance of being sober men, and more promising subjects for intellectual and moral improvement.

But are there none sufficiently interested to induce them to attempt to restrain the intemperance of mariners? Have not hundreds of vessels, thousands of lives, and millions of property, been wrecked and lost by means of ardent liquor; and have ship-owners and underwriters no interest in the sobriety of sailors? Would not a ship-owner prefer a sober to an intemperate man to command his vessel and with whom to confide his property; and is it a matter of indifference to him whether that master employs a drunken or a sober crew? Is it a matter of no consequence to underwriters whether the officers of an insured vessel are sober or intemperate; and is not the risk increased when the crew are drunkards, beyond what it would be were they not so? Would insurers willingly pay a loss occasioned by the intemperance of the master; and would they pay one occasioned by the intemperance of the sailors with any better grace? I trust that ship-owners and underwriters will see that they are specially interested in the sobriety and moral improvement of those to whom they are, of necessity, obliged to entrust their property, and who thus in a manner have a hold on their purse-strings. They, more than any, and perhaps every, other class of the community, have it in their power to abolish the custom of giving ardent liquors to mariners, and preventing its use as a common drink on ship-board. The present state of commerce is propitious to the attempt. Seamen are plenty, and not in great demand, and wages low. Should their employers be particular to engage none but the soberest men, the very preference thus given would operate as a reward for sobriety, and tend to discountenance adverse habits. And it would advance the object, should underwriters, before they insure a vessel or cargo, direct their inquiries into the character and habits of the officers and crew, and regulate their premium accordingly. This would work an increase of the interest which ship-owners have in employing none but officers and men of the most

temperate habits, and excite a corresponding vigilance in that respect.

I would yet hope that there are some among the numerous body of seamen, whose love of ardent liquor is not so irrevocably confirmed but that they may be reconciled to the interdiction of its use on ship-board, more especially should their monthly wages be increased the value of the usual allowance of rum. The present custom of furnishing them with that article, would, in this way, receive a blow which, with due perseverance, might be followed up, and in time the new regulation extended to the whole class, and ultimately be enforced by a proper clause for that purpose in the shipping articles, creating a forfeiture of a specific portion of the wages of any seaman who shall carry or drink ardent spirits on ship-board, and an additional sum for getting drunk while in the service of his employer. This would be strictly equitable; for, by violating a stipulated and salutary regulation, and setting such an evil example to the rest of the crew, his value to his employers becomes materially impaired, and his recompense should be proportionately diminished. By these and such other measures of similar import which time and circumstances might suggest, apprentices and raw hands would escape the daily example of intemperate drinking, be less liable to become attached to that vice, and hence be rescued from its numerous train of evil consequences.

It is perfectly futile to allege that the depravity of seamen is the natural effect of the employment they pursue. The advocates of maritime trade will surely not assent to such an absurd position. Had commerce the natural tendency to debase those engaged in it, to a condition which scarcely merits the name of civilization, is there a good man in community who would not insist on its immediate and total annihilation? Are the morals, and even the reasoning faculties of men, to be sacrificed for the profits of trade? Will it be alleged that drunkenness, and all its black and bloody catalogue of crimes, are to be permitted and eternized, merely to enable us to exchange the excess of the produce of our own for the superfluous production of other countries? Be commerce dignified by whatever name, or protected by whatever favor it may, it amounts to no more nor less than that at last. This kind of trade was carried on long anterior to the use of ardent drink

by seamen.* The time was, therefore, when they were sober men. To make them so again, requires but a steady and uninterrupted course of counteracting measures.

But is it in reality true that nobody feels interested in the sobriety and moral improvement of mariners? If the philanthropist will only sigh over their wretchedness, and the moralist believe his duty to end with his denunciation of their depravity; if commercial men shall deem it supererogation should they interpose; in short, if nobody will stir a step, nor lift a finger, to begin and execute the proposed work, then indeed is it folly to talk about correcting the habits or improving the morality of that unfortunate and friendless class of our fellow-men; and succeeding generations must, like the present, submit to be ranked with the lowest grades of civilized society.

As an additional inducement to attempt to avert such a deplorable consequence, I will further remark, that habitual mendacity is an acknowledged and constant companion of intemperate drinking; and that this effect of that vice is particularly remarkable among the class of people of whom we are speaking. My situation for more than twelve years, on the Bench of the Marine Court of the city of New York, has given me the opportunity to know that far the greatest portion of

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* In the year 1740 Admiral Vernon commanded the British fleet in the West Indies. His undress coat was made of *grogram*, a cloth fabricated of silk and worsted. He was very unpopular in the fleet, and the sailors, in allusion to his coat, nicknamed him *Old Grogram;* and afterwards, by way of shortening it, they called him *Old Grog.* When ardent liquor was first given to sailors, and until the time above-mentioned, it was drank *raw;* but being found to produce many fatal bodily diseases, and the naval service thereby much injured, the Admiral directed that the rum should be weakened with water. The men were highly displeased at having their drink thus *spoiled*, and in derision of the Admiral, called it by his abbreviated nick-name, "*Grog.*" This is the reason that rum mixed with water bears that name. Let it be observed, that *because* the *raw* rum was found to produce deleterious effects on the health of the sailors, the Admiral ordered that it should be mixed with water. Now, as it probably could not require many years to make that discovery, it is fair to conclude that the first use of ardent spirits, as a daily drink on ship-board, could not have been a very great length of time anterior to the year 1740.

those riots and disturbances which have happened on ship-board, and which have eventuated in suits in that Court, have originated in excessive drinking; and all, or most, of that disgusting scene of perjury, which doubtless the gentlemen of the bar who attend that Court will concur in stating is greater and more common in these than in any other trials, may fairly be attributed to the same cause. It is not intended to confine these remarks to men before the mast; it unfortunately happens that the testimony of the officers is not always calculated to dissipate doubts. This disregard of truth has long been a theme of loud and bitter remonstrance on the part of commercial men. But, if they continue to employ intemperate characters, and give them, as usual, intoxicating drink, their complaints of effects, the causes of which they contribute to produce, must ever, as heretofore, prove unavailing.

On another occasion, I have mentioned, and will here repeat, that the baleful practice of giving ardent liquor to laborers ought to be exploded. This custom has so powerfully aided other causes of intemperance, that there is scarcely to be found among the laboring class any who do not drink, and drink too much. It is unquestionably owing, in a great measure, to this —that the apprentices to many mechanical branches are initiated into the habit of intemperance before they acquire a knowledge of their trade; and it is certainly owing to the same cause that many do not learn a perfect knowledge of their business. Here, too, we see a powerful objection operating to prevent many respectable parents from putting their sons to mechanical occupations. Hence, many a promising mechanical genius is smothered in the warehouse, or doomed to add a useless member to the already over-run and over-rated learned professions. This serves to degrade the honorable calling of mechanics, which suffers another depression from the necessity which these circumstances create, of taking apprentices from the lower circles of society, whose want of the requisite education disqualifies them from attaining an adequate knowledge of their trade. In addition to this, the master mechanic, growing wealthy by his business, too often becomes infected with the follies and fashions of upper life, in which sphere some are fitted only to appear ridiculous.— Their sons, forsooth, must be above their fathers' business. They must be brought up gentlemen, and, of course, reared

in idleness or extravagance, or become professional men or merchants. Thus, by their conduct, they give countenance to those whose weakness may dispose them to undervalue mechanical operations.

Should the philanthropic views of the present State administration, and those of the numerous agricultural associations throughout the Union be realized, the time is coming when the honest, industrious, intelligent farmer shall resume his pristine rank and consequence, and the mechanic of equal merits shall be ranged by his side. Useful industry will then become fashionable, and idleness no longer rated a gentleman, but a vagabond in community. What single measure would do more to further such desirable events, than the destruction of the custom of giving ardent spirits to working people of every description? This done, the task would not be difficult to explode its use altogether in that class as a common beverage. What is the difference in point of interest to the employer, between a sober man and a man half the time half drunk? A portion of the actual difference paid as additional wages would enable him to select sober workmen; and in some degree, those whose habits may not be confirmed, might be thereby induced to forego the use of ardent drink. The respectability of mechanical occupations would thence be increased, in proportion to the increased respectability of those engaged in them. This would remove the source of the objections which many people now have to rear their children to mechanical trades. There being no intemperate masters or journeymen, the apprentices would learn their respective trades without simultaneously learning to drink. This would tend to lessen the undue proportion of commercial and professional men, and increase the quantum of morality, health, and useful industry, and also destroy some of the causes of pauperism and wretchedness.

The great number of public holidays (as they are termed) which are generally observed, are not without their pernicious influence on the morals of society. Were the manner of their celebration such as to honor the events they are intended to commemorate, their observance, if not useful, would at least be innocent in their consequences. But were we to judge their objects solely by the manner in which they are kept, and the effects they produce, we might be led to the erroneous conclu-

sion, that they were instituted to subserve the causes of vice and immorality. The general suspension of useful employment on those days, is followed by an increased indulgence in drinking; and this accounts for there being more crimes committed on those days, than in any other equal period of time. On the authority of a gentleman who was on the first Grand Jury which sat in the present year, I state, that far the greatest portion of the business of that Jury, grew out of crimes and disorders committed during the Christmas and New-Year holidays. When it is observed, that the court for the trial of criminals is held once a month, and crowded with business, it would be superfluous to add arguments to such facts.

The custom of giving wine and other liquors at funerals is not at all calculated to increase the solemnity of these occasions. The practice is bad, and ought to be discountenanced by those whose example may influence others to follow it.—Instances have happened where the effects of this ill-timed hospitality have been very justly lamented. How such an absurd custom was first introduced, is not, perhaps, so evident as the impropriety of its continuance.

To conclude:—"To what purpose," an inconsiderate though well-intentioned friend has said, and others as thoughtless may say, "do you attempt to write down the use of ardent drink? Notwithstanding all you have said, or may say, people will continue to drink as usual." In the first place, I answer, I am not sure of that; and in the next place, I *am* sure that if they will continue to use spirituous liquor as a daily table drink, and give and receive it as the token of friendship and good-will, thereby associating the vice of drinking with the virtue of hospitality—if they will accustom their children to the use, or to witness the use, of ardent drink, and rear them in idleness and extravagance, with the mistaken idea of thus making them ladies and gentlemen—if they will continue to "have wine in their (public) feasts," and license taverns by thousands, and create a thousand temptations to frequent them—if they will persist in the practice of giving strong drink to the working class of society, and thereby contribute to degrade their character, and bring useful industry into contempt—if they will continue to celebrate their anniversaries by a course of unrestrained intemperance—then, I again repeat, I am sure, that notwithstanding all their expressions of patri-

otism, morality, philanthropy, and religion, they cannot escape the imputation of loving ardent spirits more than the work of reformation; and moreover, cannot avert, and will merit, all the ills which are flowing, and must continue to flow, from the demoralizing influence of intoxicating drink. Intemperance, the reigning sin of the nation, will go on "increasing to increase," till immorality, spreading far and wide, shall debase the people, corrupt our rulers, and destroy the liberties of our country. Then dark, illimited despotism, with its genial concomitants, blind superstition, weak-minded bigotry, and black hearted fanaticism, while forging the chains, preparing the wheel, and igniting the faggots of unholy and merciless persecution, will rear its head, and impiously exult in the downfall of the only Government on earth, the existence of which is not a reproach to the common sense of mankind.

New York, January, 1819.

POSTSCRIPT.

Since writing the foregoing, the three subjoined communications have appeared in the newspapers, and fallen under my observation. The first, headed "Cause of Crime," originally appeared in the London Ledger, from which it was copied into one or more of the American prints. I am induced to republish it here, because the reasoning and opinions of the author, as far as they go, correspond with my own—and because it corroborates, by the development of important facts, my statements in regard to the error of taxing the cause of crime. The British government derive an income from the distillation and use of ardent spirits, and hence, cannot be induced to adopt counteracting measures, through fear of injuring the revenue; thereby showing, that in the view of the government, the interests of the treasury are deemed paramount to the cause of morality and reformation.

But I have another reason for inserting it here, which applies as well to the third as the first of the annexed communications. There is a disposition, doubtless arising from national jealousy, manifested by a tribe of narrow-minded and mortified political and other writers in England, to under-rate the virtues, and magnify the vices of the American people; and to distort and discolor every circumstance connected with the prosperity of this country, to subserve their own illiberal and mercenary purposes. Among other matters, some of them have undertaken to speak of intemperate drinking in this country, with as much impudence and exultation as if that vice was not common to both nations. Our venerable fellow-citizen, ex-President Adams, is of opinion, and he may be correct, that "the Americans exceed all other eight millions of people on the globe, in the vice of intemperance." Yet it makes strongly against the accuracy of that opinion, when we are told, through the medium of a London paper, that "at a late party of 100 select friends, at the west (or court) end of the town, it was observed, that at least a score of the fair sex retired from the rooms," not quite sober. Such a spectacle has never been witnessed in this country, in any but the lowest class of society; and I should hope, for the credit of his fair country-women, the author of the above statement has indulged his communicative talent at the expense of his veracity. But, how are we to estimate the taste and sobriety of a people, by whom the knowledge of the manner in which their Sovereign mixes his liquors, is deemed a valuable acquisition—a matter of so much consequence, and so well worthy of note, as to become the subject of communication in their public journals—and when the effects of this legitimate combination of the causes of vice and immorality, are spoken of in a strain of more than implied commendation? "By the politeness of a gentleman," says a London paper, "who figures high in the upper circles of fashion, we are enabled to present our readers with the following valuable receipt for making, or mixing, this truly nectareous beverage." "As a proof of its superior merits, the ladies are said to be remarkably fond of it." "Half a dozen tumblers of it, will put a gentleman in high spirits, and make him (and the ladies too, it would seem) ripe for sport of any sort!!"

When such examples are set at the fountain head of power and

fashion, and promulged to the nation with an air of gratulation, and their debasing effect lauded in such unqualified terms —is it not reasonable to conclude, that if the people of England are not more intemperate than Americans, it is only because ardent spirits cannot be procured with the same facility by the former as the latter? It has been remarked, that when Englishmen, particularly those of the middling and lower classes, come to this country, they fall victims to intemperate drinking in much less time than Americans do. The reason of this is, that the intemperate habit is acquired before they come here; but having been stinted in the means of its full gratification, they seem, on their arrival, to give loose to their habit, and its excess appears to be increased with a rapidity proportioned to the increased facility by which ardent spirits are procured. What consummate assurance, for British writers to impeach Americans on the score of intemperate drinking! I would advise them, when they may again be disposed to scribble on that subject, that all our Presidents have been sober men; and that we fear not a comparison in point of temperance, of our legislators, judges, clergy, and upper classes of citizens, with the corresponding classes in the British nation.

The letter from Mr. Adams to Mr. Willis, I subjoin, as an estimable piece of testimony against the vice of which I have been speaking. Coming from a man, whose opinions will doubtless have an influence with many of his fellow-citizens in the upper walks of society, it will tend to aid the cause for which I have been contending. By the publication of that letter, and the "VALUABLE RECEIPT" for making "ROYAL NECTAR," or the "PRINCE REGENT'S PUNCH," in one of the American papers, exactly in the order I have placed them here, it seems as if the Editor intended to exhibit a contrast of character in no wise flattering to the reigning monarch of the British nation. Be that as it may, the reader, after perusing the papers, can make his own reflections.

[From the London Ledger.]

THE CAUSE OF CRIME.

In all the inquiries that have been made into the state of criminality in this country, it has been uniformly found that habits of drinking have been either the primary, or the occasional cause In all the trials at the Old Bailey, the first evidence given is the visit to the public house, and the quantity of gin drank by the parties. All the rest follows of course, and the hardihood or barbarity displayed in the commission of the crime, is clearly traced to the use of ardent spirits.

But it is not new to complain of this mischief, this national cause of crime. In 1732 or 1733, when distilled liquors were comparatively little known, they were styled the "bane of the nation," and Parliament interfered to keep them as much as possible from the hands of the lower classes. In about ten years, however, that law was so modified, and in part repealed, that the same facilities were given, as the public now enjoy, and what was then foretold, has come to pass.

We are all now convinced of the evil, and we know the remedy; but we dare not propose it—for if we attempted such a proposition, we shall be immediately told of the vast revenue arising from spirits, and of the vast number of persons who get their bread by making or selling them. Doubtless, Sir, to annihilate the manufacture of spirits, would now be a great evil. But here is the mischief. It would not have been a great evil once—it would not have been a great evil, if the arguments with which the Senate and Pulpit resounded at the period above mentioned had been listened to. It would have been an evil of comparatively very slight extent. But now, I am willing to allow, it would be, in a financial view, a very great evil; and if to be brought about at all, ought to be brought about very gradually—and with as little risk of individual loss as posssible.

Still let us not despair. Let us not shut our eyes to the miseries occasioned by the excessive use of ardent spirits, nor be so far deluded as to look for any cause, while this most obvious one exists. Our prison reformers very properly recommend that nothing of the kind should be admitted into prisons. This is an open acknowledgement of the fact I have stated. But would not much more good be done, and the la-

bors of these reformers be much shortened, if the prohibition extended to those out of jail, as well as those in it ?

LONDINENSIS.

N. B.—I observe that it is recommended to apothecaries to put upon certain medicine a label with the word "poison" on it. Would it not be equally salutary to write poison upon every bottle of gin in a public house? L.

Another writer on the "Cause of Pauperism," says, "You boast of having laws and a constitution to make men happy, and yet you suffer a great calamity to exist, which is the heart of all miseries. You hang a man for stealing a sheep, yet you consider it an encroachment on liberty to prevent the means of his becoming a thief. England wants only sobriety to make her an example to every nation on earth ; but alas ! to speak the honest truth, she is now pointed at as the drunken nation, and I may add, the swearing nation, which is a natural consequence of inebriety ; as men, when flushed with liquor, are urged to a violation of all decency. Thrice happy Scotland, where drunkenness is a rarity—common swearing never heard, and crime nearly unknown, so as to say, as appears from an observation in the Morning Post, stating that there had not been an execution for murder, in Glasgow, for twelve years, although the population of the circuit exceeded 250,000 souls! This happy state of things I should impute more to the sobriety of the Scotch people, than even to their religious instructions ; for the most exact religious establishment can do but little towards lessening crime. or preserving morals, where the mass of people are debased by the use of strong drink ! Surely, surely, Sir ! it cannot be said that bad habits, fraught with ruin to man and society, should be licensed, any more than the crimes which they produce."

LETTER FROM THE HON. MR. ADAMS.

QUINCY, FEB. 21, 1819.

DEAR SIR :—I thank you for your address to the New Bedford Auxiliary Society for the Suppression of Intemperance, which I have read with pleasure and edification. It abounds in ingenuity and information ; it is elegant and pathetic ; it

is pious and virtuous; it addresses itself to the understanding and the heart.

A drunkard is the most selfish being in the universe. He has no sense of modesty, shame, or disgrace. He has no sense of duty, or sympathy of affection with his father or mother, his brother or sister, his friend or neighbor, his wife or children; no reverence for his God; no sense of futurity in this world or the other—all is swallowed up in the mad, selfish joy of the moment.

Is it not humiliating that Mahometans and Hindoos should put to shame the whole Christian world, by their superior examples of temperance? Is it not degrading to Englishmen and Americans, that they are so infinitely exceeded by the French in this cardinal virtue? And is it not mortifying beyond all expression, that we Americans should exceed all other eight millions of people on the globe, as I verily believe we do, in this degrading, beastly vice of intemperance?

I am, Sir, your obliged friend and humble servant,

JOHN ADAMS.

William Willis, Esq.

Royal Nectar, or the Prince Regent's Punch.

By the politeness of a gentleman, who (says a London paper) figures high in the upper circles of fashion, we are enabled to present our readers with the following valuable receipt for making, or mixing, this truly nectareous beverage:—Take 4 bottles of Champagne, 1 bottle of Hock, 1 bottle of Curracoa, 1 quart of Brandy, 1 quart of Rum, 2 bottles of Madeira, and 2 bottles of Seltzer water, with 4 pounds of bloom raisins, and *quantum sufficit* of Seville oranges, lemons, and white sugar candy. Instead of water, bring this mixture to a proper state and consistence with the finest green tea—the whole to be highly iced.

N. B.—Half-a-dozen tumblers of this legitimate liquor will put a gentleman in high spirits, and make him "ripe for sport of any sort." As a proof of its superior merits, the ladies are said to be remarkably fond of it. At a late party of only one hundred *select* friends, at the West End of the town, it was observed that at least a score of the fair sex left the room with more than "one drop in their eye."

JUDGE HERTTELL, THE FIRST ADVOCATE OF TOTAL ABSTINENCE.

[From the New York Genius of Temperance, Nov. 8, 1832.]

JUDGE HERTTELL wrote *thirteen years* ago, when, although reflecting men were thinking and writing, the public attention in general had not been roused. And yet it is surprising to see with what a depth of forecast, almost prophetic, he marked out the great outlines of the path which has since been so gloriously trodden, and not only so, has gone still further, and plainly hinted at some things, which, *even now*, some good people are hardly prepared for. It is not strange that such a work, published at such a time, was suffered to become obsolete. It is very desirable that a large edition of it should be published, as there never was a greater demand for such works than at the present time. When it was written, the Temperance cause was so unpopular that even the clergy dared not risk their reputation by boldly advocating it before their congregations, well knowing that many of their most wealthy supporters would take offence, and perhaps withdraw entirely from the church. It is a fact, that 12 years ago the clergy of every sect throughout our country were themselves in the habit of using ardent spirits or wines, as a mark of hospitality; and no doubt but this little work gave the first impulse in bringing about the great and happy reform which we witness at the present day.

[From the New York Tribune of August 18, 1846.]

ORIGIN OF THE TEMPERANCE REFORM.—We had occasion the other day to speak of the first Temperance Newspaper ever established in the world, and of the first Editor of such a paper who ever advocated the doctrine of Total Abstinence as the basis of the Temperance Reform. The paper alluded to, it will be recollected, was the "National Philanthropist," published in Boston, in 1826, and of which WM. LLOYD GARRISON was the Editor. A friend who saw our reference to these points of history has placed in our hands evidence that the doctrine of Total Abstinence itself was broached at a still earlier period. Our friend claims for the venerable Judge HERTTELL, who was for many years Judge of the Marine Court

in this City, the honor of first presenting this great doctrine to the public. The evidence of this is a pamphlet written by Judge HERTTELL in the winter of 1818, and published the next year, entitled "An Expose of the Causes of Intemperate Drinking, and the Means by which it may be Obviated." We have read this pamphlet with great interest, and though the phrase "Total Abstinence" no where occurs in it, the sentiment of which those words are the sign is very clearly set forth and fortified by arguments as convincing as any that have been used since that day. The clearness with which Judge Herttell traced the effects of Intemperance to their Causes, and the boldness with which he interrogated the time-honored customs of the day, appear to us to entitle him, in the absence of any competitor, to the honor claimed in his behalf. It will be observed, however, that this neither contradicts nor modifies our previous statements respecting the first Temperance Newspaper and the first Temperance Editor.

[From the Temperance Recorder, June, 1837.]

We have now lying on our table an interesting work, written in 1818 and published in 1819, entitled "An Expose of the Causes of Intemperate Drinking, and the Means by which it may be Obviated. By Thomas Herttell, of the city of New York." On most points, there is a clearness of perception and a distinctness of object, which is wonderful, for "the drunken age" in which it was written. Dr. Rush, who wrote some twenty years earlier on this important subject, did not put his finger on the very fountains of Intemperance as Judge H. has done. Ages will teach us nothing more on the causes of this destructive vice, than Mr. H. has stated. Moderate drinking has produced all the drunkenness in the world.—Fashions always descend. To the habits of the rich and fashionable families and circles must be attributed the prevalence of intemperance. To change the habits of these, as it regards the use of intoxicating drinks, is and will be the point to which the energies of all philanthropists and real friends of temperance must be directed. This is the object and aim of the pledge of the American and New-York State Temperance Societies.

[From the Ohio Monitor, Dec. 4, 1832.]

THOMAS HERTTELL was the author of a pamphlet on Intemperance, which we read, and admired, long before the formation of temperance societies. It is a fact very little known, that so able a pamphlet as that alluded to appeared before Temperance Societies were thought of, and it is somewhat singular that the chief promoters of these societies should have entirely overlooked a work which, if generally disseminated, would undoubtly prove a valuable aid in the cause which they profess to espouse.

☞ The first step on the road to DRUNKENNESS is the "*Social Glass!*"—the direct road to travel is "*Temperate Drinking.*" The worst evil a human being can be afflicted with is a love for *spirituous liquor.* The only safe course for those who would be honored, respected and useful, is to discard the use of spirituous liquors entirely.

Drunkenness expells reason—drowns the memory—defaces beauty—diminishes strength—inflames the blood—causes internal, external, and incurable wounds—is a witch to the senses—a devil to the soul—a thief to the purse—the beggar's companion, the wife's woe, the children's sorrow—makes a strong man weak, and a wise man a fool. He is worse than a beast, and is a self-murderer, who drinks to others' good health, and robs himself of his own.

All the crimes on earth, do not destroy so many of the human race, nor alienate so much property, as *Drunkenness.*—[Lord Bacon.

If you wish to be always thirsty, be a *Drunkard;* for the oftener and more you drink, the oftener and more thirsty you will be.

If you seek to prevent your friends raising you in the world, be a *Drunkard;* for that will defeat all their efforts.

If you are determined to be utterly destroyed, estate, body and mind, be a *Drunkard;* and you will soon know that it is impossible to adopt a more effectual means to accomplish your END!

SYNTAGMA of the Evidences of the Christian Religion, being a vindication of the manifesto of the Christian Evidence Society, against the assaults of the Christian Instruction Society. By Rev. Robert Taylor, A. B., & M. R. C. S., Orator of the Areopagus, Prisoner in Oakham Jail for the conscientious maintenance of the truths contained in that manifesto, with a brief Memoir of the Author. Price 50 cts. Postage 5 cts.

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